The Western Luminary.

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SABBATH MAILS.

FOR THE WESTERN LUMINARY.

A review of the Report of the Committee of the Senate of the United States, on the subject of transporting the mails on the Sabbath day.

NO. I.

The subject, which occasioned this report is likely to become one of some moment. Since the publication of the report, it has received considerable applause, and the enemies of the sabbath have rallied around it, as their text, and countersign. Indeed, it would seem that out of this subject, is to arise a considerable combat between the kingdom of Christ and that of Satan. The subjects of the former kingdom have complained that Congress and the nation has taken part with the latter, in abolishing the sabbath, and they have demanded of congress a neutrality in the war—and asked them to keep the governmental hands off. This committee has answered, that an act of neutrality on the part of congress will be unconstitutional, or travelling out of their appropriate sphere!!

This report, which is said to be from the pen of Mr Johnson and is approved by the committee, is now a fair subject of remark and of criticism. It has met with commendation, and must now meet with censure; and it is to be regretted that a more able pen has not undertaken it. We trust, however, that we can show, that it is based on principles utterly untenable and preposterous, and that the report ought to be a cause of humiliation to a public functionary, who can boast upwards of twenty years service in the employment of his country.

It is first assumed that not only christian, but pagan governments have "sanctioned" the principle of respite from labor, or the ordinary avocations of life, for one day in seven. If Mr. Johnson were put to the torture until he should produce an authority of a resting on the seventh day, or one day in seven, in a pagan government, it is feared that he would never be relieved. This is a fact unknown among heathen, and untold in their history. It is only in christian communities, and in them exclusively, that such a day was ever known; and as no pagan country is known, where a sabbath of the kind exists, so no christian country is known without it. It is one of the most distinguishing characteristics between the two, notwithstanding Mr. Johnson would place the government, whose functionary he is, in the pagan number. He admits that a great majority of the people have determined on, and pointed out the christian sabbath; and that government has conformed to it so far as to admit a suspension of public business on that day. This principle the committee allege they are "unwilling to disturb," and "if kept within its legitimate sphere of action no injury can result from its observance." So far, so good. The very complaint is that congress, or the postmaster general, or some of the national organs, have disturbed this rule—have broken down its observance; and they are asked to cease to do so any longer. Here Mr Johnson laid down premises which brought him to the very conclusion which the petitioners required; but yet he turns short to another conclusion—and seems to say if this practice is not disturbed, and this observance not broken down by a continuance of mail transportation, it will be compelling a part of our citizens to esteem one day above another! How absurd do we reason when we do not understand, or when we do not wish to be convinced.

Mr. Johnson then starts out with presenting a disagreeable dilemma into which government will plunge itself, if it ceases to violate the christian sabbath—and "as the day is uncertain Jews observe one day—some christians agree with them—some say it is another day—and some say it is neither day and no day; and it is therefore wholly uncertain what day congress shall respect. What day were they asked to respect! Why the very day which the report admits is recognized and admitted to be a sabbath by a majority of citizens; and yet because a minority think favourably of another day, or of no day—therefore congress cannot respect the day admitted by the majority! Although the committee remembered that a majority of the citizens adopt the christian sabbath, yet they seem to have forgotten that perhaps every state in the union, had by their public acts determined on this day, and introduced the sabbath into their respective codes and records, and laid on appropriate penalties for a violation of the day; and that congress need not have determined which day, for that was already done by a majority of the citizens and the respective State Governments; and that a respect for the laws of the states, if the divine law was to have no weight ought to have driven the Federal Government from its act of sabbath violation.

But says Mr. J. Government cannot determine what is contrary to or consistent with God's law—if the government is ever brough to determine what God's law is, then a precedent is introduced dangerous indeed; and determining in favor of any day would be deciding such a question. This, if not in words, is yet in substance the argument used. Can Mr. Johnson, or his committee persuade themselves that government never can determine a question arising on the divine law? Congress is prohibited from establishing religion, or prohibiting the free exercise thereof, by express provision. To fill or comply with this restriction, it must be determined what religion is, and that is a question arising out of the law of God,—otherwise congress can establish religion, at least in the District of Columbia, where the legislation of congress is sole and supreme, or prohibit its exercise—and this clause of the constitution will be a dead letter. Appeal to it, and the answer furnished by Mr. Johnson has furnished the refutation—what religion is, is a question of the law of God—we cannot determine hat, therefore, it never can be determined that we have established religion or prohibited its exercise! Indeed the answer given to the petitioners by Mr. Johnson is of this very character—it is in substance this—we have violated the sabbath—that day which the majority of citizens—all the States—all christians—aye, *and all pagan governments* acknowledge to be a sabbath—and to cease and abstain from such violation—such prohibition of the free exercise of religion, will lead us to determine a question of God's law—This we cannot do—and therefore cannot redress your grievance!—Is not this mocking and insulting the petitioners!

Another answer may be given to the difficulty conjured up by Mr. Johnson as to the uncertainty of the day—We say conjured up; for recollect the petitioners said nothing about any day but one, and Mr. Johnson concludes that if one day is respected congress may hereafter be asked by some synagogue of Jews to respect another day—therefore it is right to respect and regard no day at all. We admit the few Jews in the Union may claim saturday, but are not disposed to admit that any *real* christians will do it, although a few may do so who claim the name. It must however be admitted by all and is by Mr J. that a majority regards the first day of the week. Can it be right then to violate the day which the majority call the saabath merely because there is a small minority who may believe in another day, about the violation of which they never have, and probably never will complain! If this be sound reasoning, another difficulty can be proposed for the solution of Mr. J. and his committee, which may puzzle them much. The same ancient book, which christians say is God's law book, not only tells us that God rested the seventh day from all his works, and that he blessed the sabbath and sanctified it; but also tells us that God made man male and female, and made a law that they twain should be one flesh; and that for this cause a man should leave his father and mother and cleave to his wife; and the same book directs that every man shall have his own wife, and every woman *her own* husband. This law, like that of the sabbath has prevailed in all christian countries, and congress has the right to regulate marriages, if not for the states, at least in the District of Columbia. Now we find that many of the late French Philosophers rejected, as a violation of natural freedom, this divine law of marriage—We are also told that Mr. Owen the principal of New Harmony—and Miss Francis Wright the traveling oratrix, are of the same opinion with regard to marriage. Now all these have their followers, and compose a minority. The fact of the existence of such a minority is as strong against the regulation of marriage, or the punishment of polygamy, as the existence of a minority is opposed to the sabbath, or preferring another day. Now let us ask Mr. Johnson if he, by the same argument, is willing to repeal all laws regulating marriages or restraining polygamy in the District of Columbia? Is he willing to see his own state do so? Ought there to be such a disagreeable tie upon human nature as a marriage contract for life, and that with but one woman! Ought not marriages to be left without restraint, to be either temporary or permanent as the parties desire! And will not a regulation of this matter, as is done by the States, violate the rights of conscience—disagree with the opinion of some—and determine a question arising out of the law of God! How arbitrary according to Mr. Johnson's logic, must that government be, who will confine marriage to one man or woman of the counter sex,—and how much astray does that government travel which, *in obedience to the divine law* imposes on the minority such an odious restraint!

X. Y. & Z.

TEMPERANCE.

A Mistake Corrected by Fact.—A gentleman who is extensively engaged in the lumber trade stated a few days since, in my hearing, that his laborers at the end of a year, were usually four or five hundred dollars in debt for ardent spirits alone; that it always cost them more for this than for the support of their families. But since he had ceased to sell it, his workmen had ceased to drink it, and so far from being in debt to the establishment, the balance was now in their favor. The gentleman further said, that witnessing the excellent effects of the new plan—the improved and happier condition of the men and their families, that he would not be again induced to adopt the old practice of selling them spirituous liquors. They were better laborers also—they were able to do more work in a given time without the use of strong drink than they formerly could with it.—*Portland Mirror.*

In Courtland, Ala. it is said there is an excellent public house from which ardent spirits are entirely excluded.

SABBATH SCHOOLS.

Reasons why it is the peculiar duty and privilege of Ministers of the Gospel to promote Sabbath Schools.

The period of the world in which our brief space for action is assigned us, though marked by many important characteristics, is peculiarly distinguished by the influence which it will probably have on the coming of the millennium. The current opinion is, that the period of the world's regeneration is at hand:—that after a few more changes the kingdoms of the earth shall "become the kingdoms of our Lord and of his Christ" Preparatory to this state of things very great efforts must be made by the church of God. The four hundred and fifty millions of Pagans, the one hundred and eighty millions of Mahomedans and Jews, and one half of the nominally Christian world must be enlightened. To this end, how many hands must toil. how many heads and hearts must be engaged! What myriads of Bibles must be printed and tracts circulated!—Education must be Christianized and extended; ministers must be multiplied, sermons preached; missions are to be planted, dangers encountered and persecution suffered! Every exertion must be made on a scale corresponding with the largeness of the promise which animates it. Multitudes must labour where one now toils alone. Every man must say to his neighbor, "know the Lord;" every island must be explored, every dark place of the earth enlightened, every habitation of man, however remote, pervaded by the truth of God. For "brass, must be brought gold, and for iron silver;—a little one must become a thousand, and a small one a strong nation" And where are they, who, under God, are to do and to bear all this? Where is that army of missionaries who are to conquer the world for Jesus Christ? The present resources of the church, either in men or means, are nothing to what they must become, in order to produce the results which we expect. But if the millennium be as near as we hope. the work of preparing and putting in action all this machinery, is to be done in the present and two or three following generations. A large portion of the instruments who are to be employed must be educated for God, and become the subjects of converting grace in this and the next century. Thanks to the King of Zion, in the Sunday School system we have an engine whose power is adequate to the work to be done. The exigencies of the world now require some mighty machinery, in addition to what it possessed before; and heaven has provided that machinery, and put it in action at the very time it is needed. If then the question be repeated, "where are the men whose influence is to convert the world?" We answer—*in the Sabbath Schools of the next hundred years;*—and the men who now fill the pulpits of Christendom are they, whose zeal is to organize the system and give it momentum It is the privilege of this generation of ministers, and especially of the favoured clergy of our own happy country, unshackled as they are by arbitrary prescriptions, and free to pursue any plan that augurs well for the interests of man,—it is theirs to give form to this enterprise, and bring the full weight of their talents and professional influence to bear upon its promotion.

1 Clergymen are the consecrated guardians of the public morals, and religion is their profession. The express object of their ministry, according to the ordinance of God and in the view of man, is to take care of the religious interests of the community. Sabbath schools, therefore, being a powerful means of forming the popular character, come naturally under the cognizance of the clergy; and we cannot see how they can neglect these institutions without being wanting to their trust as the public functionaries of religion. To them, in connexion with pious and intelligent laymen, it belongs to mature plans for the general establishment of Sabbath Schools throughout the country; to devise the best methods of conducting them; to produce suitable elementary books, and guard them from the leaven of erroneous principles; and, in short, to make the system as perfect in its details, and as extensive in its application, as possible

2. Ministers have peculiar facilities for the promotion of Sabbath Schools. They are generally literary men, and therefore may be supposed to be acquainted with the different improvements in popular education. They have much professional intercourse with each other which may subserve the extension Sabbath Schools. Associated as they are in Conferences, Presbyteries, Classis, Associations, &c. they have all the advantages of organized bodies already formed. and are, at any time, prepared to act in concert. This is an important advantage. Where can we find any other class of men, who, as a class, can engage in this work with facilities comparable to these? Laymen have no such extensive organization; no such *esprit du corps;* their attention is, for the most part, necessarily withdrawn from the direct promotion of objects of this kind, by the distraction of secular employments Again, ministers have a professional influence which may promote this object. In the popular apprehension, there is a dignity attached to the office of clergyman, which imparts to any institution, which they patronize, a kind of religious obligation. It is felt that their solemn trust gives them authority in these matters.

3. Sabbath Schools afford peculiar facilities to ministers in the discharge of their professional duties to children. "Feed my lambs" is the injunction of the Chief Shepherd, who has added to the obligation of that command, the authority of his own example. To those who take their commission and learn its spirit from the Bible, nothing need be said to prove that they have a solemn duty to perform relative to children. In the discharge of this duty, Sabbath Schools possess several advantages over every other plan. First, it saves time and labor to the minister. Many clergymen are apt to think that the introduction of Sabbath Schools into their congregations is certain to add to their toils; and hence, a common objection with those who are not better informed, is, "our time is so occupied already, that we cannot increase our engagements." Sabbath Schools will indeed add to the labours of those who neglect children altogether in their parochial duties; but to those who are, in any of the ordinary ways, endeavoring to fulfil their obligations to this class of their congregations, the Sabbath School promises an important diminution of labour, and a saving of precious time. The children, instead of being scattered abroad over the whole extent of the parish, to be reached only at the distant periods of pastoral visitation, are gathered together weekly, and grouped in classes just large enough to admit of their being conversed with advantageously; so that the minister has an opportunity of instructing each child with far less expense of time and trouble, than if he visited them at their respective houses. Besides, in the Sabbath School he has assistants in this labour of love The whole amount and purpose of the teachers' employment goes to confirm the impression which the clergyman makes In short, these institutions are to the minister in the religious education of children, what the Lancasterian system is in secular education;—it is doing more work with less time and labour, and doing it better By removing the instruction of children from the fireside to the Sabbath School room, the minister secures another advantage;—he may devote the time employed in ministerial visits more exclusively to adults.

Again, this plan is best for the children. There is, generally, in a child's idea of a ministerial visit, something so like the "pomp and circumstance" of an extraordinary occasion, that he is thrown into a state of mind quite hostile to his improvement. Children feel a constraint when conversed with in the presence of adults, and especially of their parents, from whom they are quite certain of receiving reproof if they fail to do themselves credit. In such circumstances, the apprehension is not quick, nor the memory retentive, and whatever is retained, in spite of all these disadvantages, is ever after connected with unpleasant associations But in a Sabbath School, to say nothing of the greater frequency with which truth is presented to the mind, every circumstance is favourable to an agreeable impression The child is surrounded by those of his own age, he feels at ease in his accustomed seat with familiar faces before his eye; and thus his acquirements are attended by agreeable associations. He will learn faster in a Sabbath School than with the same amount of labour at home: and this will be the case, not merely because his studies are social, but because these institutions employ, in an unusual degree, the pupil's own power's in the process of instruction; and all who know any thing of the philosophy or the practice of education, know that this is one great secret of success. The system of teaching here recommended makes a constant appeal to the memory, the judgment, and the conscience; the application of divine truth is made to the pupil's every day purposes and employments, so that the principles which he acquires are not abstract, but practical. Trains of thought and feeling, concerning the duties and relations of man, are thus begun, which are carried on out of school, accompany the child to his retirement, and gradually incorporate themselves with the habits of his soul.

4 The aid which Sabbath Schools afford a minister in bringing the truth to act on the hearts of parents, is a matter of no small importance. On the present improved method of conducting these institutions, such children as can read have assigned to them every Sabbath, a select portion of Scripture, which is to be the subject of examination on the succeeding Sabbath. During the intervening week, this lesson forms a fruitful topic of thought and inquiry at home; and, it often happens, that the interest which is felt by the child is participated by the parent. Sometimes the simple question of children have come home to the bosom of an ungodly father, or prayerless mother, with irresistible power, and been the means of conviction.

Many parents, who never place themselves under the sound of the Gospel, are willing that their children should attend Sabbath Schools; and not unfrequently has it occurred, that the first time the truth fell on the consciences of such parents, was when their children were the preachers. This influence, which a minister may exercise on his parishoners, through the juniors of his congregation, has always been highly valued by faithful pastors. The pious and successful Baxter has given us his testimony on this subject. "My first and greatest success," says he, "was among the young; and so it was, that when God had touched the hearts of the young with love and goodness, in various instances, their friend, their fathers, and their grandfathers, who had lived in ignorance before, became religious themselves, induced by their love to their children, who now appeared so much wiser and better, and more dutiful than before. In a little time religion spread through many families, and after a few years there was scarcely a house in which the worship of God was not maintained."

5. A vast increase of biblical knowledge is produced by the action of Sabbath Schools. It is an alarming symptom of the times, that the word of God is treated with much neglect. The flood of publications which has poured over the land, appropriately called "light reading," from its want of thought and solid utility, has vitiated the mental taste. A few are scattered here and there through the community, who, from principle or ancient habit, "delight in the law of the Lord." Now does any minister wish to see God's own book come again into fashion? Does he desire to have his people imbued with the savour of its principles from their very cradles? Let him organize a Sabbath School in every neighbourhood of his congregation, and gather in the children: Let him collect that interesting portion of his charge which is just opening into maturity, and putting on a character for life, into the Bible class, or teachers' conference; and let him bring the lesson on which these employ their minds before the seniors of his congregation in the weekly lecture and it will never fail to produce a diligent and general attention to the Scriptures. Throughout the families and neighbourhoods where this course is pursued, the lesson for the current week will be a topic of common discussion, and often prevent the introduction of trifling and unprofitable subjects of conversation. A parish might be named where the plan recommended in this tract is pursued, and in which the desire to understand the Scriptures is so great, that families in the remote parts of the town have been known to send several miles to the clergyman for the purpose of ascertaining the meaning of passages which their own information was insufficient to explain. And it is not difficult to account for this. The Bible is the most interesting book in the world, and men have minds and consciences to appreciate its value, were their attention turned to a close examination of its contents. And it will be done. The time is at hand, when, through the influence of these blessed nurseries of the Church, the ministers of God will be able to look around from their pulpits on the waiting multitudes that throng the courts of Zion, with the conviction that in every conscience he has an advocate for his doctrine which cannot be resisted. Now much of a clergyman's professional labour is taken up in the statement and defence of truth. This will be no longer necessary, when from their childhood the people know the Scriptures. Sermons will then commence where they now leave off, viz. with the application to the conscience. Moreover, what a powerful influence would this prevalence of biblical studies have on the the public morals. Fill every man's mind with the word of God, and you give the community a safeguard against crime, an ever present antidote to temptation, far more effectual than the restraints of human law.

(*To be concluded in our next.*)

BENEFITS OF AFFLICTION.

I have before me two stones, which are an imitation of precious stones. They are both perfectly alike in color; they are of the same water, clear, pure, and clean; yet there is a marked difference between them as to their lustre and brilliancy. One has a dazzling brightness, while the other is dull, so that the eye passes over it, and derives no pleasure from the sight. What can be the reason of this difference? It is this. The one is cut in but a few *facets*, the other has ten times as many. These *facets* are produced by a very violent operation! It is requisite to cut, to smooth and polish. Had these stones been indued with life, so as to have been capable of feeling what they underwent, the one which has received eighty *facets* would have thought itself very unhappy, and would have envied the fate of the other which, having received but eight, had undergone but a tenth part of its sufferings. Nevertheless the operation being over, it is done forever; the difference between the two stones always remains strongly marked; that which has suffered but little, is entirely eclipsed by the other, which alone is held in estimation and attracts attention. May not this serve to explain the saying of our Saviour, whose words always have reference to eternity: "Blessed are those who mourn, for they shall be comforted"—blessed, whether we contemplate them apart, or in comparison with those who have not passed through so many trials. Oh! that we were always able to cast ourselves into his arms, like little children,—to draw near to him like young lambs,—and ever to ask of him, patience, resignation, an entire surrender to his will, faith, trust, and a heartfelt obedience to the commands which he gives to those who are willing to be his disciples. "The Lord God will wipe away tears from off all faces." Isa. xxv, 8.—*Oberlin.*

A SOLEMN THOUGHT.

Who knows, but the salvation of ten thousand souls may depend upon the education of one single child? If I train up my son in the ways of religion, and teach him what it is to keep a conscience void of offence towards God and towards man, he will then not only have an inward sense of his own duty, but take all possible care to instil it into others, whether children or servants, that are committed to his charge; and these again will do the same to theirs, by teaching them to walk in the same path: till by degress, the piety and holiness of one man has diffused itself to all succeeding generations.

But if I neglect the care of my son's education, and suffer the leprosy of sin to corrupt him, without an extraordinary interposition of divine grace the infection may spread itself over all my posterity, and so draw upon me the curses and accusations of ten thousand souls in hell, which might otherwise have been praising and blessing God for me to all eternity in heaven. Hence it is, that I am resolved to endeavour to be a spiritual, as well as a natural father to my children; yea, to take more care to get a portion for their souls in heaven, than to make provision for their bodies upon earth; for, if he be accounted worse than an infidel, that provides not for his family the sustenance of their bodies, what is he that suffers his family to neglect the salvation of theirs souls! It behoves me, if possible, so to order my family, that my children may not see or hear, and so not learn any thing but goodness in it; for, commonly, according to what we learn when we are young, we practice when we are old.

It behoves me to take all opportunities of discoursing to them of God and Christ, of the immortality of their souls, and the future state they are to be doomed to in another world, when they have lived a little while in this; that, according as they grow in years, they may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. And when they come to years of discretion, capable of doing farther honor and service to God and their country, by some calling or profession, I must be sure to place them in such a one as may be no hindrance to that high and heavenly calling which they have in Christ Jesus, but rather contribute to further and promote it; that being, like tender plants, engrafted into the true vine, they may bring forth much fruit, to God's glory, to my comfort, and their own salvation.—*Bishop Beveridge.*

TRUE AND FALSE PEACE.

The following petition in the Litany hath dwelt a good deal on my mind all this day—"Oh Lamb of God that takest away the sins of the world,—grant us *thy peace.*" I am fearful of taking peace or receiving it from any but Christ; or in any other way than by having my sins taken away. I believe much of the ease and quietness of my mind daily, proceeds rather from false peace and carnal security, than from the peace derived from Christ. Time often wears off guilt, and accusations of conscience frequently die away. Attention to other things often drives my sins into obscurity and fergetfulness. And hence proceeds my peace of mind. This I fear has been the case too often. I see and feel the danger of such things happening. The artifices of Satan and the deceitfulness of my own heart, can find no means more ruinous and fatal to my soul. Hence proceeds my daily neglect of Christ more or less. I am healed without him; and therefore he is not sought after; I hope to be above all things watchful against this ruinous evil in future. I will endeavor to keep my sins in view in all their guilt, and to have a continual feeling sense of what is due to them, till the Lamb of God takes away and grants me his peace. I think that I freely prefer any misery to this false peace and carnal security; and would willingly live without peace unless I receive it from the hands of Christ.—*T. Charles.*

SABBATH SCHOOL TEACHERS.

When Isaac Bacon, the sculptor, was making the statue of the Earl of Chatham, a stranger said to him, "Take care Bacon, you work for eternity." Can language furnish a monitory sentence more appropriate to a Sabbath School teacher! The lines which you trace are indelible. The impressions which you make are for eternity. "What manner of person ought you to be, in all holy conversation and godliness."

THE WESTERN
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TO OUR PATRONS.

We tender to a number of our patrons our grateful acknowledgements for the sincere tokens of their friendship, which we have lately received, both in procuring new subscribers, and making payments for the Western Luminary. We again respectfully solicit our subscribers generally to use their influence in promoting the circulation of our paper. Five Dollars (post paid) will be received in full payment for three new subscribers for one year in advance.

"*A death-bed scene of a Moral Man,*" was received too late for this paper. It will be inserted in our next.

The Weighter Matters of the Law.—The Sermon under this title, which we have concluded in our columns to-day, we are informed, is from the pen of the late Rev. DAVID RICE, deceased. It was printed in the form of a pamphlet about twenty-five years ago. It is worthy of an attentive perusal.

To the Editor of the Luminary.

In looking into a late number of your valuable paper, my attention was arrested by an address of the Rev S. Chipley, at a meeting lately held in your Town, for the purpose of forming a Bible Society auxiliary to the Bible Society of the Methodist Episcopal Church.

I had before heard something about that branch of the Church drawing off from the Great National institutions of the day, and forming Societies under its own exclusive management. I find from the address of Mr. Chipley that those reports are true. He states that his CHurch has formed a Sunday School Union, and a Tract Society, and are now forming a Bible Society —all to be managed exclusively by themselves: and he refers to the success of their Sunday School Union, and Tract Societies, as a strong reason for acting separately as to the Bible Society,—stating that more good he doubts not will be done by each sect having its own institutions and acting separately, than by acting together on the plan of the National Institution. The reasons assigned for this opinion do not satisfy me of its correctness; my object at present however is not to discuss that point, but barely to inquire, whether the great fundamental principles of the national institutions are adhered to, or departed from by the Methodist Episcopal Church.

The American Bible Society prints and circulates the Scriptures without note or comment: and it prints and circulates none other Is it thus with the Bible Society now forming in the Methodist Episcopal Church?

The monies received by the American Bible Society are kept seperate from all other concerns, and devoted to this object alone.—Is it thus in the Society of the Methodist Episcopal Church?

The fundamental principles of the American Tract Society and American Sunday School Union, is equally liberal. The Books and Tracts which they print and circulate are Evangelical, but not Sectarian. The peculiarities about which the Presbyterians, Congregationalists, Baptists, Methodists, Episcopalians and Dutch Churches differ, are not discussed nor touched on; but the great truths in which they all agree. All the monies which those Societies receive are kept separate and devoted exclusively to Print and circulate Books and Tracts of the above description Is it thus with the Sabbath School Union and Tract Society, formed in the Methodist Episcopal Church? Are the Books and Tracts printed and published thus free from controversy on the points about which the above churches differ; and are the monies received by those Societies exclusively devoted to the publication of such Books and Tracts?

A PROFESSOR.

SABBATH MAILS.

The Christian Watchman, (a Baptist paper,) speaking of Mr Johnson's report on this subject, says, "Let those who believe that our Government may safely abandon the recognition of religious obligation and responsibility to God, read the following passages on this subject from the great and good WASHINGTON. It is from his Farewell Address to the People of the United States, on declining their suffrages for the Presidency. The passages deserve to be written in letters of gold.

"Of all the dispositions and habits which lead to *political* prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who would labor to subvert these great pillars of human happiness these firmest props of the duties of men and citizens The *mere politician*, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with private and public felicity Let it simply be asked, where is the security for property, for reputation for life, if the sense of religious obligation desert the *oaths*, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion Whatever may be conceded of the influence of refined education on minds of peculiar structure; *reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.*

"It is substantially true, that virtue or morality is a necessary spring of popular government The rule indeed extends with more or less force to every species of free government Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?"

From the Christian Watchman.
(A Baptist Paper)

REPORT ON SABBATH MAILS

The question of *expediency* in the case, is the ground on which the Report is founded. This word *expediency* should never be used in reference to absolute duty. No pretensions of this character can release us from moral obligation to our Maker. The question of duty is paramount to all other considerations.

It seems to be gratuitously assumed in this document, that if the prayer of the memorialists were granted Congress would take upon themselves the responsibleness of legislating on religion, and determining what is the law of God. We cannot see that this would necessarily follow. Congress have never been desired to legislate on the subject; but only to abandon a course, believed to be a flagrant violation, under their sanction, of a day sacred to religious worship. If the measure desired were "expedient" and practicable, it might be adopted with propriety, from a regard to the feelings of a very large portion of the community.

The Report admits, that some respite is required from the ordinary vocations of life, and that this principle is established by the usages of even Pagan nations. "The principle," says the Report, "has received the sanction of the national legislature, so far as to admit a suspension of all public business on that day, except in cases of absolute necessity, or of great public utility." Now we conceive the same ground of reasoning, on which Congress do this, would justify a suspension of the Mails, if the measure were thought practicable.

The idea that Government should not determine what religion is correct, is highly to be approved. Our rulers, as such, have no right to interfere in this question. The Constitution wisely provides, that "Congress shall make no law respecting a religious establishment." But to imagine that all religious principle is to be abandoned in the proceedings of Government, is neither correct nor true in fact. If religious responsibility to our Maker is in every sense renounced by Government, a foundation will be laid for the destruction of all our civil institutions.

It is to be lamented, that as the report of the Senate adopts the idea, that Congress have no right to determine on the religious theories of different denominations that the Committee should unnecessarily introduce a course of religious controversial opinions tending to weaken the religious obligation of observing the Lord's day. The idea too, that the Memorials are presented as an intentional plan to overawe the Government, is in our view an unfounded and ungenerous intimation, for which there is not the shade of a suspicion.

SABBATH MAILS.

The Committee of the House of Representatives has reported on the subject of prohibiting the transportation of the mails and the opening of Post Offices on the Sabbath, and has arrived at the same conclusion on the main question, with the Committee of the Senate. Their report is certainly more candid and rational than that of latter; yet we are sorry to discover that the principle of *expediency* rather than the law of God, is made the basis on which it rests. A legislative body has no more right than an individual to make *expediency* paramount to the laws of the *Supreme Lawgiver*. Admitting the plea of expediency in one case we may another, and what will be the consequences? Every question of duty may be resolved into expediency. A man may murder steal, or commit any crime, whenever in his fallible judgment it appears expedient. To make *expediency* the standard of duty is an impeachment of the wisdom of God, and an act of open rebellion against his authority.

We are pleased to see the good degree of candor manifested in the report of the Committee of the House, and the respect they have shown to the memorialists. Instead of charging them with a design of forming a religious combination for political purposes, they generously wipe away the odium of such a charge from the characters of a large body of our most pious enlightened, and useful citizens. Although they deem the petioners mistaken in regard to the *policy* of the measure desired, yet they do not consider the attempt made by them as tending to form the justly odious combination of Church and State.—*Vermont Telegraph*—a Baptist paper.

From the Kentucky Reporter.

COLONIZATION SOCIETY.

We congratulate the friends of the Colonization Society on the daily increasing favor with which the efforts and objects of the society are regarded in this state.

We have all along believed that the principles of the society, and the interesting facts connected with its history, operations and progress, only need to be correctly known and understood, to make for it friends, nay zealous supporters and advocates. Our readers are already apprized of the

formation of a State Society at Frankfort this winter. We are informed that the managers of the State Society have appointed four agents, in as many districts into which the State has been, for that purpose, laid off, to disseminate information concerning the society and to aid its exertions by procuring the establishment of auxiliaries.

It is gratifying to know that all political party feuds were forgotten, and all private animosities buried, in the formation of the State Society; and that distinguished men of all parties united with ardour in this work.—Some who had been opposers of it, we are informed upon receiving correct information acknowledged that their opposition proceeded from an entire misconception of the principles and plans of the society. In addition to the auxiliary societies previously formed in this state at Maysville, Lexington, Russelville, Frankfort, Versailles and Elkton; there have been recent publick meetings for the same object at New-Castle, Nicholasville and Louisville. At New Castle a society is formed with the most flattering prospects, fifty six names being enrolled at the first meeting. The ladies there are taking up the subject with a view to a separate organization. We hope the good example will be followed by the ladies in other places.

Every friend of the society ought to embrace every proper occasion to diffuse correct information concerning it, and remove prejudices against it.

Rogersville Ten. Feb. 5th, 1829.

AN INTERESTING SIGHT.

This day passed through our village, on his way to Liberia, in Africa, the Rev. George M. Erskine, (a man of colour) together with his mother, his wife, and seven of his children. Fifteen years ago George and his wife, and five of the children now along with him were slaves. The good moral character of George recommended him to the notice of the Rev. Dr. Anderson of Maryville, and the Rev Abel Pearson. With the assistance of other benevolent individuals they purchased him from his master and emancipated him. Dr. Anderson took him into his family, and at his own expense boarded, clothed, and instructed him for about three years. In 1818 he was licensed to preach the Gospel by Union Presbytery, of this State. Since then by the aid of benevolent individuals in different parts of our country, he has been enabled to pay about $2,400 for the release of his family from slavery, and now he is on his way to the land of his forefathers, under the patronage of the American Colonization Society.—His conduct since his emancipation has confirmed the good opinion his benefactors entertained of him. As a preacher of the Gospel, he has attained considerable distinction, and has walked worthy of his vocation. Having travelled through a great part of the United States, soliciting donations for the emancipation of his family, he is under the necessity of again appealing to the charitable for the purpose of defraying the expense incurred by their journey to Norfolk, the place where they expect to embark for Africa. Fortunate, for him, however, his appeal is made to the best feelings of the heart, and such an appeal is seldom made in vain. We do not envy the feelings of those who can refuse to give a pittance under such circumstances. We hope George will be the means of doing much good to the benighted land to which he is going. We say 'God speed' him; and take this opportunity of recommending to our readers that benevolent and praise-worthy institution, the American Colonization Society, believing that it is fraught with the greatest good to our own country, and to those who emigrate thither; and also that it will be the means of extending the blessings of religion and civilation to that debased and heathenish people. We cannot but admire the wisdom and goodness of God, in so ordering events that the mother of George, who was brought in ignorance to his country by the most nefarious traffic, should be permitted to return in company with an enlightened and christian offspring—a blessing to herself and the land of her nativity. This is but one of many, in an interesting train of events, which we doubt not God intends shall totally extinguish that trade which is a disgrace to our species, and shall finally result in Christianizing degraded and oppressed Africa.—*Calvanistic Mag.*

INDIAN IMPROVEMENT.

The *Columbia Register* contains letters from two Indian young men, of the *Choctaw Academy* at the Blue Springs, Ky. addressed to a member of the United States' Senate. One of them states that more than 500 have, in that vicinity, recently declared themselves subjects of the King of Saints. The following is an extract from his letter.

"But it will be more interesting to every friend of Christ, when he learns that even the tawny sons of the American forests, compose a small part of this happy number; this is truly and likerally fulfilling that portion of Divine Scripture, where one of the ancient apostles said, 'The Lord is no respecter of persons.' There are eighteen of the Choctaw, and two of the Creek students of this institution, who have united themselves to the Baptist society, and twelve of the Creek students, who have joined the Methodist denomination.

"We have lately received intelligence from the Choctaw nation, stating—that there had been upwards of three hundred of the natives there, who had bowed to the mild sceptre of Prince Immanuel, within the space of a few months: and they have written on here to Bro. Sampson Birch to return home to his native land, and preach the gospel to them in their own language; and as a proper and necessary preparation for the business, he has been ordained a minister of the gospel at the Crossing's church, and probably will leave these parts some time in the Spring to return, and tell his people of Jesus Christ and him crucified. We have great evidence to believe that the Lord is faithful to his promises, in regard to the human family, and will now forth and carry on his mighty works until the day of Jesus Christ.

"When I cast my eyes some half a century back, to the early period when North America began to be inhabited by the white population, and see the hostility that existed between the red and the white man, I am struck with astonishment and admiration at the great changes which have been effected by the almighty hand of Providence among mankind in the course of a few annual revolutions of time—yes, when we reflect with how much eagerness the gun and sword were employed by those two classes of men in destroying the lives of each other, and now see them both worshipping the same one God, and flocking around the standard of King Jesus, as doves to their windows, it should cheer and revive every christian heart. And now methinks the period has fully arrived when we might emphatically say the lion and the lamb have lain down together under the same vine and fig tree. Yes, I look forward with pleasing anticipation, to the time when the fierce savage yell will be calmed, from the shores of the Atlantic to the Pacific, be converted into the song of Zion, echo through the healthful vallies of North America, and be heard from pole to pole."

BENEFICENCE.

Extract from a letter to the editor of the Western Luminary.

THE SPIRIT OF LIBERALITY ADVANCING WESTWARD.

A citizen of Nashville (Ten.) in comparatively moderate circumstances, has recently given five hundred dollars to the College of New Jersey.—Also five hundred dollars to the University of Nashville—fifty dollars to the Academy at Elkton, in Kentucky—besides sundry liberal donations to the various benevolent and religious institutions of the day.

From the Visitor & Telegraph.

BENEFICENCE.

The Rev. Samuel L. Graham acknowledges the receipt of $200 from Col. MAURICE SMITH *of Granville co. N. C.*—viz:

To constitute the Rev. Messrs S. L. Graham, J. W. Douglass, and S. H. Smith, members for life of the American Home Missionary Society,	$60 00
Donation to the same Society,	10 00
Donation to the Presbyterian Missionary Society of N. C.	80 00
Donation to the Granville Bible Society,	20 00

To every one who says, on reading the above—"*Well done!*" we would reply—"*Go thou and do likewise.*" "For God loveth the cheerful giver"—and and to promote this cause in the world, Jesus gave his own life.

Beneficence.—Amount of donations acknowledged in the Missionary Herald for February, amount to $12 391 96—in the Home Missionary $1 125 75—in the American Tract Magazine $2 249 52, and for Tracts sold $2 072 43—in the Quarterly Journal of the American Education Society (three months) $5 071 01. *Ib.*

Funds for Missions.—The Gentlemen's Association in Augusta, Ga. have raised during the last year *four hundred and twenty eight dollars* (including one hundred forty three dollars received from the Ladies' Association,) and forwarded the same to the Treasurer of the American Board of Foreign Missions. *Ib.*

FOREIGN NEWS.

MASSACRE AT CRETE.—A Smyrna article of December 2, states that the Turks have deluged the island of Crete with the blood of the Christians. The Mahomedans in two days massacred from one thousand to twelve hundred people in the city of Candia alone. Scarcely a sufficient number of Christians were left to drag the carcasses of their countrymen to the sea. That being done, the unhappy wretches who had been spared were assassinated. At Sude, at Spino Longo, at Tetmo, all who were not Mahomedans, were put to the sword.

INSURRECTION.—An article from Corfu, Dec. 12, says that Redschid Pacha having been called to Constantinople, a vast insurrection had broken out in his territory. All Etolia, Acarnania, the mountainous country of Thessaly and Pindus, as far as Ochris, are in arms.

WEST-LEXINGTON PRESBYTERY.

The next stated meeting of this Presbytery will be held in the Presbyterian church, Nicholasville; commencing on Wednesday the 1st of April next at 11 o'clock, A. M.

Elders of churches will please attend to the following extract from the minutes of the last stated meeting.

"On motion, Resolved that this Presbytery will hereafter be as strict in requiring, at their meetings, the presence of an Elder from each church entitled to a representative, as of the ministers within their bounds."

SAMUEL STEEL,
Stated Clerk.

MARRIED,

In Lexington, on yesterday morning, Doctor —— HYNES, of Bardstown, Ky. to Miss MARY BLYTHE, daughter of the Rev. Dr. Blythe, of Lexington.

On the 5th inst. in Frankfort, Ky. by the Rev. N. H. Hall, Mr. JOHN W. COCK, Esq. to Miss ELIZABETH TROTTER, only daughter of John Pope, Esq.

On the 26th ult. Rev. SAMUEL G. LOWREY, of Greensburg, In. to Miss MARIA JANE HANNA, of Jefferson County, In.

On the 3d inst. by Rev. J. D. Steel, Mr. FORTUNATUS C. MINTER, of Jessamine County, Ky to Miss EMILY C. GOW, of Adair County, Ky.

DIED,

At his residence, in Jessamine County, Ky. on Monday morning last Col. DAVID MEADE, at a very advanced age.

CHILDREN'S SCHOOL.

MRS. CLAYTON respectfully informs her friends and former patrons, that she intends resuming her school on Monday the 2d day of April, she solicits a share of the public patronage. Her terms will be two dollars and fifty cents per quarter.

Lex. March 10th, 1829.

THE

Weightier Matters of the Law:

A DISCOURSE

ON MATTHEW. CHAP. XXIII. VERSE 23.

..... And have omitted the weightier matters of the law, judgment, mercy, &c .....

[CONCLUDED.]

Now there are various ways and degrees, of making void or omitting, the weightier matters of the law; but perhaps no way has ever been devised so effectual as Slavery, the holding of a fellow creature and his posterity, in perpetual bondage. This is a source of all kinds of injustice and cruelty.

Slavery takes from another what one has no right to claim, and withholds that which belongs to another. This will evidently appear, on an application of those first principles which have been already laid down.

Slavery is unjust because it is impious. It strikes directly at the paternal government of the adorable Father of mankind, who made of one blood all the nations which dwell upon the face of the earth; and who, having fixed the bounds of their habitation, fills their heart with food and gladness.

The practice of slavery, supposes that men have either a different origin or a different constitution, each of which is equally unscriptural. No intimation being given in revelation, of any constitutional difference in any part of the human family sufficient to give one part an *absolute dominion* over another.—The Gospel knows nothing of those idle distinctions which have grown out of the prejudices of vain men. God is no respecter of persons. In the new covenant of his grace in Jesus Christ, no regard is had to any physical or traditional circumstances.

Slavery is unjust because it is tyrannical; it is incompatible with equity and civil rights; it is the greatest of all tyranny. The monarchies and aristocracies which have been so often decryed by politicians, as oppressive and violent, are states of independence in comparison of that state of bondage in which the American black man is kept. Heavy taxes have been complained of as a burden too intolerable to be borne by the unhappy victims of an oppressive government; but the wretched peasant is left at liberty to consult his own sensation of pain and fatigue, and use his ingenuity to pay the exorbiant demands of his master; mean while he can enjoy at short intervals some delightful interchanges of love and duty with his family, without being under the watchful eye of a cruel task-master.

Laws, to be just and equitable should protect the weak and ignorant, and diffuse blessings upon all with a liberal hand. Just laws give vigor and proportion to every part of the body; but slavery aggrandizes one part of a community at the expense of the other. Under its pernicious influence, the head grows to an enormous and monstrous size, while the inferior members are impoverished and wither away.—Like some fatal disorders, it not only destroys the beauty of the body, but its first and best principles, its sympathy and harmony.

Slavery is unjust, because it destroys the right of women and children. It is a mere state of barbarism, in which neither the delicacy and chastity of sex, nor the debility and ignorance of little children, are regarded. A slave can never be civilized in any considerable degree. The situation of the slave is more deplorable and degrading than that of the untutored savage. For little as savages respect the rights of women and children, their women have exemption from labour, and protection from insult, during those delicate and painful periods which are peculiar to their sex, and their children are instructed in all the knowledge which is by them deemed either useful or ornamental.—The degree of servitude to which savage women are bound, is trifling in comparison with the task of a female slave; and inasmuch as their husbands and children reap the fruit of their labour, and in some measure repay it, by acquiring a superior skill in hunting and war, their labour becomes rather a pleasure than a burden. But what is to mitigate the labour of the poor slave, with the precious burden of her affections at her breast? This comparison cannot be pursued. The condition of the female savage and her off-spring, is far before that of the slave in respect to chastity, virtue, enjoyment, and the gratification of the conjugal, maternal, and filial affections.

Slavery is unjust, as it destroys all the physical and commercial distinctions of labour and property. It is a mere monopoly of men, and all their abilities and services. He who contributes by manual labour to the great stock of wealth, must in justice be entitled to some reward; but in vain does the wretched slave fell the forests, clear the grounds, prepare them for seed, watch and cultivate the tender plant, reap down, and gather in the harvest, and bear it to the market. Genius, commerce, and the proprietor of the soil, each take a proportion, and the master all that remains.

Slavery is unmerciful.—To accuse a people of cruelty who pride themselves in being the most humane upon the earth, is a bold undertaking, and needs qualification and proof. It is not supposed that slave holders are exclusively guilty of this charge; men of all nations, with as little principle, as much avarice, and love of ease and pleasure, would in their circumstances be not less unmmerciful. For it is observable that foreigners of all distinctions emulate the native American in the practice of slavery, as soon as they find themselves patronized by our laws, so called.—Nor is the slave holder implicated in all cases, of being conscious of cruelty in keeping his fellow-creature in bondage. Cruelty, like all other vices, blinds the mind and deceives the heart; besides, there is hardly any error that finds more to plead in its vindication. How can that be wrong, which has had the sanction of the fathers and politicians of our country, and which is the source of our wealth, ease, and happiness?

But this method of mankind by which they compare themselves among themselves, is not judicious. In cases, like the present, multitudes, antiquity, talents, prove nothing.—The fact is, here are a number of men, deprived of the rights of their nature, and suffering all the consequences of that deprivation. To make out the assertion, that slavery is cruelty, it is not necessary to have recourse to personal and individual sufferings.

What some men might plead as a mark of mercy, may be brought to prove the contrary. How unmerciful is it to take half the worth of man away, and then make a merit of showing some regard to the other half. Slavery is unmerciful, because it is unjust. It exposes a man to disgrace, and triumphs in his fall.—That slaves are ignorant, barbarous, and unprincipled, is the consequence of their condition. *True* pity would endeavour to fix upon the cause, and seek to remove that cause. Every fact should be traced to its source and its consequences, in order to determine its nature. Men regard their own interest before the interest of their fellow creatures; and, in despite of all the rights of humanity, have forced men across the ocean, and bound them and their posterity to the severest labour.—The consequences, alas! are obvious, and too painful to relate. Immortal souls in slavery! Subjects of the grace of God, and the precious blood of Christ, in slavery! Beings capable of all the blessings of civil society, deprived of them all, to administer to the vices and pleasures of others! If this is mercy, what is not? Hail ye sons of benevolence! will ye sing with the poet,

"That mercy I to others show,
"That mercy shew to me!"

Will you make this the criterion of the favours of God and man? Do you expect to be judged by this rule? It is not impossible that you and your children may have the same measures meted back to you again. It is no uncommon thing for God to reward men according to their works, even in this world.

Slavery omits the weightier matters of the law, therefore slavery is unlawful and *unscriptural*. A Christian must do unto others what he would that others should do unto him, but no slave-holder would have others to enslave himself, therefore slavery is contrary to christianity. Love worketh no ill to his neighbour, but Slavery worketh the greatest ill, therefore Slavery is contrary to Love.

You are a professor of religion; you believe that all mankind are brethren, and that God is their Father; and yet you believe that it is just and merciful to keep your fellow creatures in slavery! You believe that Jesus Christ died for men, and that men ought to glorify him in body and spirit, yet you believe it is just and merciful to keep the purchase of the blood of Christ in slavery! You are a professor of religion; you believe that every man is accountable to God, and that all mankind must stand before the judgment-seat of Christ, to give an account for the deeds done in the body;—can you answer before the Judgment-seat of Christ for all the consequences of Slavery? Alas! is there no contradition in this profession? Can reason and conscience reconcile such a scheme? But you are a professor of religion; you believe, that love to God and all mankind is the true spirit of christianity;—that we had this commandment from *Him*, that he that loveth God, love his brother also; and do you believe, that to keep your fellow creatures in slavery is the most excellent way to show your love to them. Is it love to little children to keep them in ignorance and nakedness, to grow up like the wild ass's colt, while you are forcing their parents to labour for you and yours? Is it kindness to women, that induces you to trample upon virgin modesty, and all the maternal affections? Is it your love to the American black man which gives rise to those institutions which consign him to eternal servitude? But you are a minister of the Gospel of Jesus Christ; you come to preach deliverance to the captives; you preach peace and salvation to a fallen world, through Jesus Christ; you denounce the judgments of God against all ungodliness and injustice of men, who hold the truth in in-

justice, and yet you hold your fellow creatures in slavery! Are you under no apprehension from that saying, "thou that condemnest others and doest the same thing thyself, thinkest thou that thou shalt escape the judgment of God?" But you are a minister of the Gospel? you are engaged to recommend the religion of the meek and lowly Jesus, both by precept and example. Do you think that slavery gives mankind the highest idea of the excellency of religion.

"If," said a philosopher once, "a slave can have a country in this world, it must be any other in preference to that in which he is born to live and labour for another, in which he must lock up the faculties of his nature, contribute as far as depends on his individual endeavors to the evanishment of the human race, or entail his own miserable condition on the endless generations proceeding from him;"* and will not every lover of humanity and liberty, say the same of a religion which tolerates slavery? Ah! where is glorying now, is it not excluded by slavery? What advantage hath the Christian slave-holder over the sceptic Philosopher, the Jew, the Turk, or the Pagan? O! what do ye more than others? do not all the nations so?

*Notes on Virginia, Query 18. p. 237.

TIME AND ETERNITY.

[Translated from the "Histories Paraboles of P. Bonaventure."]

A philosopher accustomed to algebraical calculations, having heard a sermon upon eternity, was dissatisfied with the suppositions and examples proposed by the preacher; and returning home, and sitting to his study, he set himself to think upon the subject, and threw his thoughts together upon paper as they arose, in the following manner:

1. Finite, or what has an end, compared with infinite, or what has no end, is nothing. A hundred millions of years, compared with eternity, are nothing.

2. There is more proportion between the least finite, and greatest finite, than there is between the greatest finite and infinite. There is more proportion between an hour and a hundred millions of years, than there is between a hundred millions of years and eternity; because the least finite makes part of the greatest, whereas the greatest finite makes no part of infinite. An hour makes a part of a hundred millions of years, because a hundred millions of years are only an hour repeated a certain numbers of times.

3. With regard to infinite, the least or greatest finite are the samthing: with regard to eternity, an hour or a hundred millions of years are the same thing; the duration of the life of man, or the duration of the world are the same thing, because both of them are nothing, and nothing admits not of more or less.

All this being evident and granted. I now suppose God to grant you who read this but a quarter of an hour to live, wherein to secure an eternity of happiness, and avoid an eternity of misery; and, at the same to reveal to you that the world itself should come to an end an hour after your death; I ask you, upon this supposition, what account would you make of the world and its judgment? What account would you make of its pains or pleasures during your lives? With what care would you not think yourselves obliged to employ yourselves for God, and every moment of your lives to prepare yourselves for death? O fools that ye are! do ye not perceive with respect to God, with respect to eternity, the supposition I have just made is indeed a reality: that the duration of your lives, compared with eternity is less than a quarter of an hour; and the duration of the universe less than an hour.

I also make another supposition:—If you had a hundred years to live, and, for your support the whole of this period, must only have what you could carry off in the space of an hour, from a treasury of gold and silver coin, the entrance to which should be left opening during that hour; I ask, in what would you employ the hour? In sleeping, walking, feasting, or diversion? Doubtless not; but in amassing riches, and even in loading yourselves with gold in preference to silver. O fools that we are! we must exist to all eternity, and during this eternity we should have the reward secured in time, and during the short space of our lives: and yet we employ not all our time in endeavouring to obtain a great reward.

But you will say to me, during our lives it is necessary to sleep, to drink to eat, and to take some recreation. I grant it: but what hinders but like St. Paul you may do all for the love of God, and thereby obtain a recompense for it? It must be confessed, that the passions are so lively, and opportunities so seducing, that it is a wonder there should be one righteous man upon earth; nevertheless there are such; and this is the effect of the mercy of God, and the grace of the Redeemer. On the other hand, death, judgment, eternity, are truths so terrible that it is astonishing there should be one sinner upon earth; such, however, there are: this is the effect of these great truths being forgotten. Let us then meditate, watch and pray, that we may be of the number of the righteous in time and eternity.

Such was the sermon our philosopher made for himself, and with which he was so satisfied that he read it every day—he did more, he profited by it, and led a holy life conformable to the great truth he had continually before his eyes.

EVIDENCES OF GRACE

IN YOUNG CHRISTIANS, WHO HAVE ENJOYED THE ADVANTAGES OF A RELIGIOUS EDUCATION.

The evidences of a man being born again of the Holy Spirit, are frequently, if not generally, in the characters referred to, found to consist not so much in sudden and powerful convictions, alarming fears and deep despondency, followed by lively hope and rapturous joy, (which may sometimes attend conversions from open and flagrant wickedness,) as in the gradual understanding and feeling of the truth as it is in Jesus; a mourning over deficiencies and present insensibility; an habitual desire for scriptural knowledge, faith in Christ, love to God, and holiness of heart and practice; a conscientious attention to secret payer and the means of grace in general; a watchfulness over the mind and heart; and a self denial in many things which were once esteemed innocent, or indulged in without remorse. A dependence also on the atonement and intercession of Christ, and on the teaching and other operations of the Holy Spirit, in order to the more satisfactory enjoyments of the blessings promised in the gospel, and the promotion of of the divine glory, will be felt and cherished by the convert, and viewed by all his pious connexions with gratitude and hope.

Let not the young Christian, however, conclude that all these evidences are enjoyed to the same extent and degree in every character, and at all times. Sorrow for sin may be more poignant in some than in others, and more powerful at one time than at another. And spiritual desires, love to God, and the enjoyment of the world and privileges of the Gospel, may vary with circumstances and seasons. The flesh will lust against the spirit, and Satan will suggest doubts and excite fears. Trials will exercise faith and put fortitude and patience to the test; moments of light, and peace, and joy in believing, may be followed by dark seasons of temptation, or painful discoveries of the revival of dispositions which were considered as crucified and dead. As it is in nature, so is it in grace; the germ is often for a time checked in its growth, by the unfavorable soil in which it is placed, and the verdure, and bloom, and fragrance of spring are sometimes overcast by dark clouds, and assailed by wintry storms. Let not the young Christian, however, despond, as though some strange thing hath happened unto him, for similar trials attend every believer. Neither should he be cast down and write bitter things against himself, because he is conscious of weakness, and cannot understand the whole counsel of God, and frequently feels and profits but little in reading, and hearing, and praying. Let him remember that he is but a babe in Christ. For the present, it will become him to take "the sincere milk of the word, that he may grow thereby;" and after years of instruction and experience, his understanding will be better informed, his judgment more mature and correct, his love rooted and grounded in Christ and his salvation; and he will thus gradually come "unto a perfect man, unto the measure of the stature of the fullness of Christ." As an antidote to prevent doubts and fears, let him look at the unlimited invitations and gracious promises of the Gospel; in which the Saviour holds out encouragement to every sinner to come unto him, and receive everlasting life. The consciousness of a sincere desire to know and do the truth, and "to be found in Christ, not having on his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, which is unto all and upon all them that believe," may be considered as one of the first effects of divine grace in the heart: and "He that hath begun the good work in you, will perform it unto the day of Jesus Christ."

Let the young Christian also consider the experience of those "who through faith and patience are inheriting the promises. "They were men of like passions with ourselves:

"Once they were mourners here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts and fears."

And say, if he who called and justified, and placed in glory the once sanguinary Manasseh, the unchaste Magdalen, the persecuting Saul, with a multitude of prejudiced Jews, the blaspheming priest, superstious heathens, and scoffing infidels of every nation, has not given ample proof that he is both able and willing to save all who come to God by him?—*Reli. Magazine.*

DRUNKENNESS.

Drunkenness turns a man out of himself, and leaves a beast in his room.

Drunkenness is an egg, from which all vices are hatched.

Drunkenness is nothing else but voluntary madness.

Poetry.

For the Western Luminary.

Mr. Skillman,

Sir, I send you a few lines of Poetry, on drinking, which I wish you to put into your widely circulating paper.

F. L.

WARNING TO DRUNKARDS.

What is this, that kills the soul?
What is this, that grieves me?
'Tis whiskey, that will kill the soul;—
And 'tis this that grieves me.

O! may all *liquor* be destroyed
In some unusual way,
So that the drinker would be void
Of spirits all the day.

Come jolly men, do quit your drinking
In this vain world, or region;
And turn into good sober thinking,
On the subject of *religion*

O! ye drunkards of every name,
Come, and hear the minister's plea:
And you should tell each one the same,
That says, "*come drink with me.*"

O! drinking man wilt thou refuse,
To swallow liquor of any kind;
And wilt thou hear the joyful *news*,
That God has sent to all mankind.

God's awful vengeance shall compel,
Both whiskey, and the drinker too;
To sink into eternal hell;
And bid this world adieu. F. L.

For the Western Luminary.

WORLDLY AMUSEMENTS.

Mr. Editor,

In the variety of interesting intelligence, which your very useful paper furnishes from week to week, I was gratified to see the resolutions adopted by the first church Lexington in reference to such of her members as *may engage in, or encourage worldly amusements.*

Eternal truth has uttered it, that "the friendship of the world is enmity with God, and whosoever will be the friend of the world is the enemy of God."

Those professors of religion then who can give their presence at places of worldly amusement, or deliberately, and actively encourage them, either by their own participation, or by speaking favourably of them, or using their influence with their children or others to attend them, do in every one of these respects, furnish melancholy evidence, that they are the friends of the world; and friends of the world in the church are traitors in the camp, whom to pass unnoticed, is to endanger or betray the common cause.

They who can *now* wear the name of christian, and yet openly take part in worldly amusements, or by a direct influence, encourage them, are guilty of an offence, whose magnitude becomes awfully conspicuous from the consideration, that they do it in a day, and under circumstances, characterized by so much that is solemn, precious and interesting. When God has come by his reviving presence into the midst of his people, and his mighty arm is made gloriously visible in the salvation of men, and the powers of light and darkness are marshalling against each other in a contest eventful of eternal life or death to many immortal beings. At such a time as this, to see a professing christian from those scenes where the light of the Holy Ghost is falling, and the victories of redeeming love achieving, and the hearts of God's people rejoicing, and their glad hosannahs rising in sweet acclamations to heaven, going away to prefer the beggarly elements of the world, is truly distressing; and going from the midst of those fearful solemnities, where he vowed even at the very throne of Jehovah—in the midst of his burning jealousy everlasting allegiance, and repeated those vows over the emblems of the broken body and shed blood of the Son of God;—going from all this with his adulterous attachments to enjoy the forbidden pleasures of the world, and appearing in the company of those, who under the banner of hell, are using an influence hostile to all that is precious to the Saviour, and all that is valuable or dear to the never dying soul; is an evil to overlook which, would be treason to our common Master.

And yet this evil does exist, and unless something descisive is done, must continue to exist. We think it high time for churches to awake upon this subject to the exercise of faithful energetic discipline. In this day of extraordinary visitation from on high, it behoves all who are clothed with spiritual authority in Christ's Kingdom on earth, to rise above every thing time-serving or man pleasing, and under the influence of the uncompromising truth, to dare to do all their duty. The responsibility of their situation loudly demands this of them. Constituted as ecclesiastical guardians in the church of Christ, their commission is to overlook such members as the limits of their jurisdiction embrace, and by the discharge of their official duties so to manage, as to guard against abuses—to prevent the introduction or prevalence of evil, and to keep the church in all her members, pure, vigorous and flourishing.

They may be unfaithful in this, but it is at their peril. Upon their fidelity, humanly speaking, depends the prosperity of the church; and with their negligence is connected her ruin.—Consequences infinitely blessed or disastrous, will follow the use or abuse of their office: hence in view of the retributions of the final judgement, their situation appears awfully responsible—hence the imperative necessity of a steady and efficacious discipline, and hence the apology, if in such a case it be lawful to make one, for what may sometimes be in that discipline a necessary and inexorable severity.

A timid, or indulgent exercise of church discipline may do incalculable harm. Under its easy influence offenders become bold, their example carries havoc into the very bosom of the church, which soon becomes a prey to invading corruption, presumptuous ignorance, and unrestrained licentiousness: and she is thereby threatened with a speedy transmutation into a synagogue of satan.

In all such cases, what an amount of blame is justly imputable to those faithless ecclesiastical stewards who thus mismanage; for he who has power and opportunity to prevent sin in another, becomes accessary to it, and guilty to a certain degree, if he suffers its perpetration. We are far from advocating such an exercise of authority in the officers of the church, as would in any degree approximate towards spiritual tyranny. Whilst we would unhesitatingly condemn such an extreme, we must plead for a vigilant and decisive discipline—a discipline which shall exert a steady and efficient influence in correcting the evils, or cultivating the good, wherever its power can reach; that, untrammelled in its operations by criminal weakness, shall not spare for pity, or turn away from the sternest demand of duty.

An indulgent relaxation, permits the self-deceiver to continue in his hypocrisy and be lost—whilst a prompt, and decided act of excision, might have saved his soul—as we have reason to believe, that in many instances, it has had this salutary effect. An exercise of spiritual jurisdiction this way, may seem severe, but it is often followed by happy consequences: if it does not always save the soul, it at least tends to remove those mortified parts which were carrying death into the vitals of the church, or to take away those mill stones, which hung upon the ark of God, and prevented its going forward.

The faithful administration of a just and heavenly discipline in one individual church, may spread a moral glory through the land. Her pre eminence in christian harmony—in christian practice—conformed to christian principle, and in the highest development of the christian character, would cause her to shine one illustrious example, whose brightness would go through the churches and kindle from her contrasted superiority, a spirit of holy emulation, that would cause the energies now asleep in the bosom of our Zion, to aspire to equal excellency: and thus, as one sun may light ten thousand stars—one single church, by the lustre of such an example might stream a blessed influence into innumerable others.

Never was there a time when such loud and importunate demands were made upon the servants of the sanctuary, to use all their authority, and employ all their power in the discipline of her members as now. The late revivals have filled the courts of Zion with crowds of professing christians—multitudes of whom are but new beginners in the school of Christ, unestablished in its doctrines, and unacquainted with the nature and extent of their duties; on which account, they who now lead the armies of the living God, should especially be diligent in training them to know, and marshalling them to act.

Let the Elders who rule, come forward to co-operate in this great and blessed work. Let them no longer limit the sphere of their operations as formerly, when it became almost a question, whether their office was not an obsolete and useless appendage. It is an office, elevated and dignified, and second only in importance to the apostolic ministry. Let their official exertion correspond with its importance, and in the full assumption of its sacred prerogatives multiply and exert to the utmost their influence for Zion's interests.

The times in which we live are calling for great exertions, and the extraordinary movements of the church, are summoning to the work of the Lord, every power that has hitherto slumbered unemployed. The church is rapidly approximating to that long wished for period, when she is to appear in the perfection of her beauty. The glory of the Lord is already rising on her, as she begins to look forth with a majesty, that not only gladdens the hearts of her children, but astonishes and terrifies her enemies.

Ye servants of our God! who minister in his earthly courts—ruling or teaching; prepare ye the way for the Lord of hosts—for he is coming travelling in the greatness of his strength—Gird yourselves with zeal suited to the important occasion, and speedily correct, or take out of the way whatever can offend his holy vision. Offences that were tolerated by the mistaken indulgencies of the church in her former days of darkness, must not now be endured, when the glory of a jealous God is coming so near. Let your efforts be united and extraordinary—far beyond the sluggish and languid exertion of the past; and by the light of holiness felt in the heart—shining in the life—and guiding you into the faithful management of the things of the kindom—create such an influence of heaven around, as that the false-hearted hypocrite, and worldly minded professor, shall not abide its presence; but flee to their own places, whilst its opposite effect on genuine piety may be to draw it forth in stronger developments. Then, and not till then, may we expect to see the children of Zion, unfolding in full contrast against an ungodly world, the bright distinctiveness of the christian character—no longer admitting of wordly amalgamations. Then and not till then may we expect to see the church of the Redeemer, in the accomplishment of heaven's predictions, "look forth clear as the sun, fair as the moon, and terrible as an army with banners."

INFANT SCHOOLS.

A brick edifice, was erected the last summer in Troy, N. Y. at the expense of the city, to accommodate the Infant school. The Common council has committed the superintendance and care of the school to the benevolent ladies, through whose influence the building was erected. The school is conducted at an annual expense of $500. A late examination has surprised all who witnessed it, with the unexampled and unexpected attainments of infants of such tender years. The real secret of this great success is, that the bodily exercises, and mode of teaching, are adapted to the mental and physical capacities of the children. The most striking part of the exhibition was the devotional—it touched every heart.

BIBLES.

THE public are respectfully informed that the Kentucky Bible Society have a large supply of Bibles, *printed at New-York*, which they will dispose of to all Bible Societies and Associations for distribution in this state, at *New York prices*. Application must be made to LUTHER STEPHENS, (Lexington) the Society's Treasurer.